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ABSTRACT

Established by the Alaska State Legislature on June 9, 1972, the Alaska Native Language Center is responsible for: (1) studying languages native to Alaska; (2) developing literacy materials; (3) assisting in the translation of important documents; (4) providing for the development and dissemination of native literature; and (5) training Alaska native language speakers to work as teachers and aides in bilingual classrooms. After one year of operation, the Center has helped make substantial gains in the status of most of Alaska's native languages. This 1973 report reviews the Center's activities during its first year of operation. The Center's activities cover: (1) organization--leadership, coordination, promotion (state, national, international), proposal-writing, and fund-raising; (2) training--workshop groups and individual instruction; (3) materials production--archives, publication of books, and tape collection; and (4) scientific research and development--practical (immediate application) and academic (less-immediate application). The report also includes: (1) a brief discussion of Alaska's native languages and their present situation and (2) a list of books published by the Center during 1972-73.
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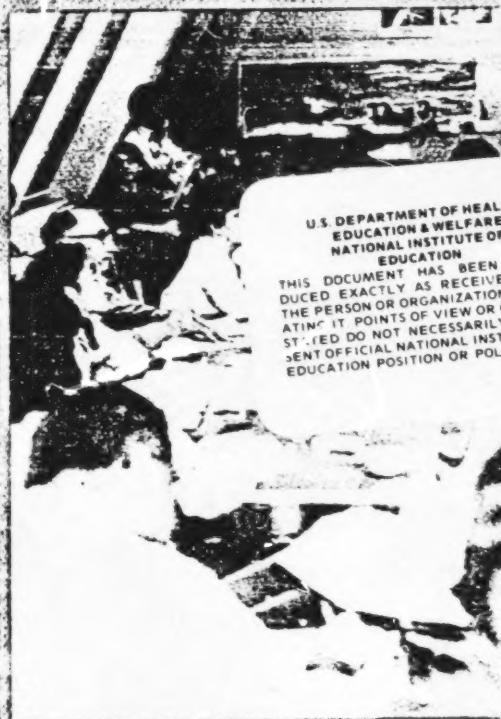
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UNIVERSITY OF ALASKA

The Alaska Native Language Center Report 1973

by Michael Krauss



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didetla suff.n.e. native
designed exclusively to bore
blunt end of which is held
firmly between the operator
surface to be bored. The point
of the bear, the tooth of a
fish, this around the stem
the drill revolves rapidly



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UNIVERSITY OF ALASKA
THE ALASKA NATIVE LANGUAGE REPORT, 1973

Michael Krauss

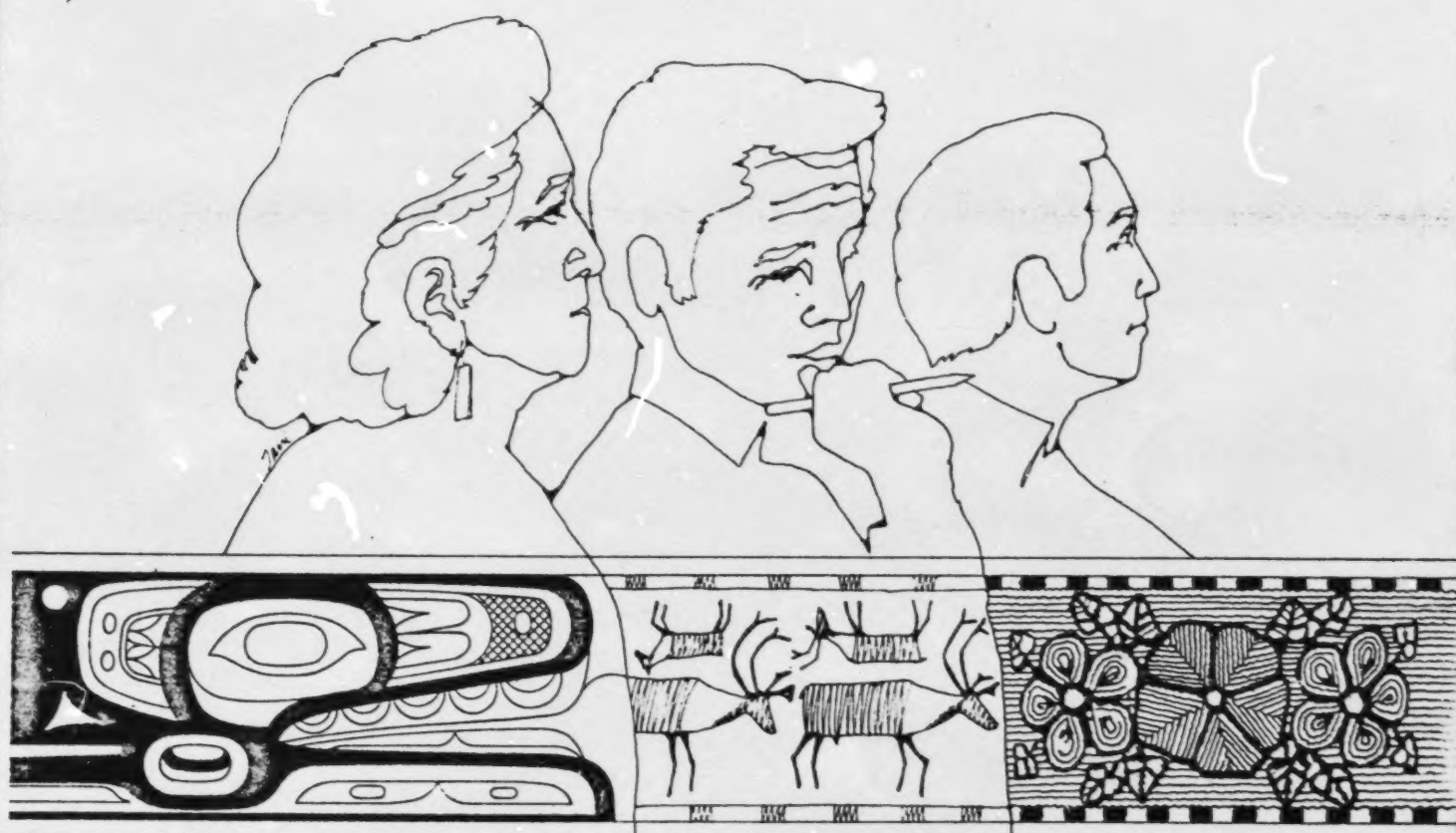
I. Introduction	2
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II. Description of the Center's activities 1972-73	4
1. Organization	4
2. Training	7
3. Materials production	10
4. Scientific research and development	16

III. Alaska's native languages and their present situation	19
1. Description	19
2. Table	22
3. Map	23

IV. List of Books published by Center, 1972-73	24
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I. INTRODUCTION



The Alaska Native Language Center of the University of Alaska has begun to meet a crucial demand, the demand of Alaska's native people for cultural equality, for the right and means to maintain their own languages, the very foundation of their culture and identity.

Already in one year the Center has helped make substantial gains in the status of most of Alaska's native languages, a priceless heritage for all Alaskans, a unique and significant part of the heritage of all mankind. The Center was founded by an act of the Alaska State Legislature on June 9, 1972, SB 424. This report covers the first year of activity of the Center, July 1, 1972 to June 30, 1973.

The bill which established the Center gave it the following responsibilities: (1) study languages native to Alaska; (2) develop literacy materials; (3) assist in the translation of important documents; (4) provide for the development and dissemination of native literature; and (5) train Alaska native language speakers to work as teachers and aides in bilingual classrooms. This report is organized to show how the Center met these responsibilities. However, the organization of the report differs slightly from the outline implied by (1)-(5) above. Development of literacy materials (2), and providing for the development and dissemination of Alaska native literature (4) are treated together as one subject. There is little demand so far for the translation of documents into or out of Alaska native languages; agencies wishing to have documents translated have generally done so (with the Center's help) at their own expense. However, in addition to the other major responsibilities assigned to the Center, it became obvious that there was great need also for another type of activity still directly in keeping with the intent of the bill, that of providing leadership and coordination for Alaska native language programs. The following section of this report includes a description of this work also, and accordingly follows this outline:

1. Organization
 - a. Leadership, coordination, promotion (state, national, international)
 - b. Proposal-writing and fund-raising
2. Training
 - a. Workshop groups
 - b. Individual instruction
3. Materials production
 - a. Archives
 - b. Publication of books
 - c. Tape collection
4. Scientific research and development
 - a. Practical (immediate application)
 - b. Academic (less immediate application)

II. DESCRIPTION OF THE CENTER'S ACTIVITIES, 1972-73

1a. Leadership

In addition to its statewide role in Alaska, the University of Alaska Native Language Center is already nationally and internationally respected for its leadership in the development of Eskimo and Indian language programs.

1. The Center's main and most obvious role of coordination and leadership is statewide. The Center has worked closely with virtually all agencies and organizations actively involved in native language programs, for example the Bureau of Indian Affairs, Alaska State Operated School System, Summer Institute of Linguistics, Tanana Chiefs Conference, Aleut League, North Slope Borough, Tlingit-Haida, Hydaburg Public Schools, Kenai Borough School District, Alaska Native Education Board, Sheldon Jackson College, Alaska Methodist University. The general statewide planning, and meeting practical and technical needs of these organizations for help with language programs, has been the major concern of the Center, which has held meetings and maintained constant communication for these purposes.

The Center also functions in very close association with the University of Alaska's academic program in Alaska Native Languages.

The Director of the Center is also the Chairman of that Program. This program now offers majors in Eskimo and Indian languages at the University, nine regular courses in those languages, and conducts research in them. The University of Alaska offers more courses in native American languages than probably any other university and is a recognized leader in this academic field.

The Alaska Native Language Center is also a division of the University of Alaska Center for Northern Education Research. As such it avails itself of the administrative services of the director of that Center, Frank Darnell, and also of its fiscal and bookkeeping services. Even more importantly, it is brought into close association and beneficial interaction with the many other innovative educational programs of that Center.

2. The Alaska Native Language Center has a position of leadership nationally also. It coordinates much of its work with individuals and organizations in other states concerned with Indian languages, as the Navajo Reading Study project at the University of New Mexico, and the Center for Applied Linguistics in Washington, D.C. (an advisor to the BIA on language policy). At the

historic first National Indian Bilingual Education Conference in Albuquerque, New Mexico (March 18-22, 1973), the Alaska delegation introduced a resolution to urge federal legislation similar to Alaska's for Indian Languages. The resolution was adopted unanimously by the congress of over 350 Indians from other states.

In keeping with the national and international significance of the Center's work, in 1973-74 there will be individuals visiting Alaska who will both make an important contribution here and also learn much of value to take back home: a Navajo teacher at Rough Rock who has been in bilingual education there since the beginning of 1966, post-doctoral linguists from the University of New Mexico and from Massachusetts Institute of Technology, both on fellowships from the National Endowment for the Humanities to study Athabaskan and help in programs here, and a bilingual education curriculum planner from Yellowknife.

3. At the international level the Center maintains contact with individuals and organizations in all other countries with Eskimo, Aleut and Indian populations. The director maintains frequent correspondence and exchange of materials with Greenland,¹ with Canada,² and the USSR.³ These exchanges have had a mutually encouraging and stimulating effect, and promise soon to extend to exchange visits of personnel as well. Elaine Ramos

represented the Center at an Indian language conference in Victoria, B.C., March 14-16, 1973. A result of the exchange already is the legislation that may soon be proposed in the British Columbia Parliament on behalf of the British Columbia Indian languages inspired by and modeled after the Alaska legislation.

International visits were also made under Center auspices by Haidas to Masset and Tlingits to the Yukon, just across the Canadian border. These visits included exchange of tape-recordings in Tlingit and Haida and greatly strengthened the cultural communities of these peoples.

¹ Ministeriet for Grønland, Institut for Eskimologi, University of Copenhagen

² Department of Indian Affairs and Northern Development, Direction Générale du Nouveau Québec, Memorial University at St. Johns, Laval University, Ottawa University, Eskimo Language School at Rankin Inlet, Inuit Tapirisat of Canada, the Oblate Order of the Roman Catholic Church at Chimo and Ottawa, Government of the Northwest Territories at Yellowknife, Yukon Native Brotherhood, University of Victoria, British Columbia Provincial Archives and British Columbia Indian Language Project at Victoria

³ Gertsen Pedinstitut and Institut Yazykoznaniya of the University of Leningrad, International Book Exchange of Lenin Library at Moscow, G. A. Menovshchikov, V. A. Vakhtin, K. S. Sergeeva, E. S. Ruhtsova, and others

1b. Proposal-writing and fund-raising

An extremely important function of the Center in its leadership role, though not one which is specifically mentioned in the legislation, is that of writing proposals and finding further financial support for native language programs in Alaska.

One of the Center's first acts, in July 1972, was the hiring of a Title I writer, whose proposal resulted in a grant of \$86,000 for bilingual programs in State Operated Schools in the Koyukon Language in Kaltag, Nulato, Koyukuk, Huslia, and Allakaket.

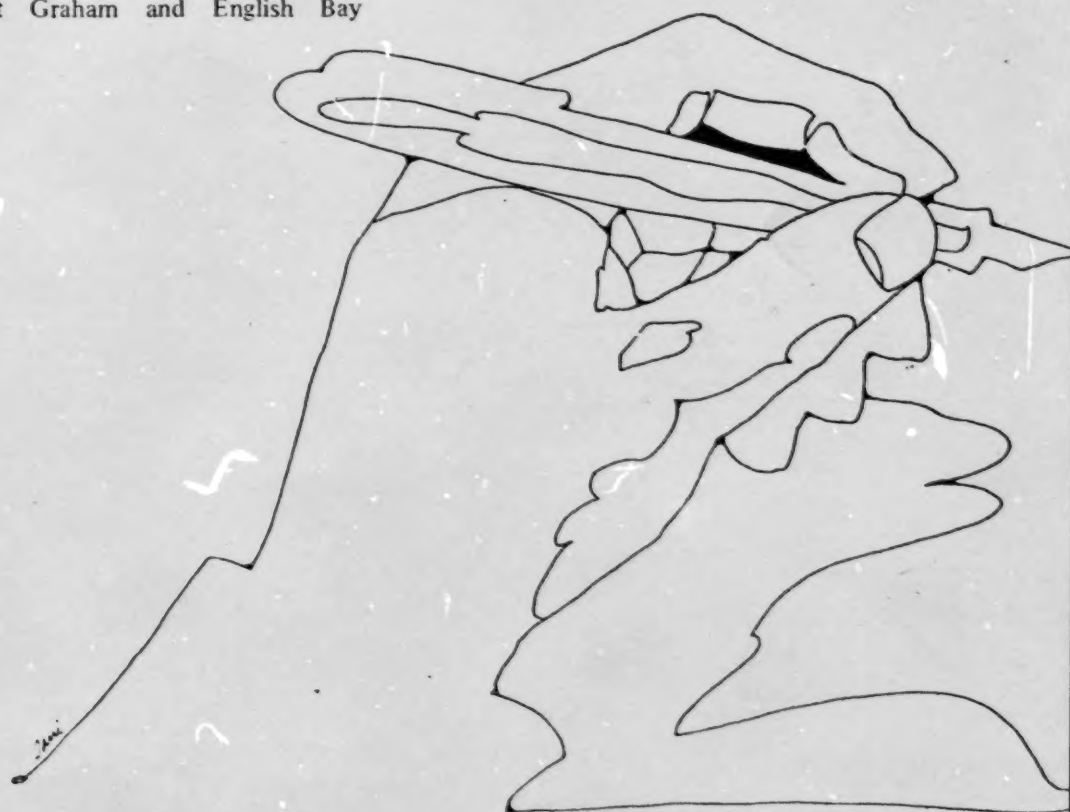
At the end of the year the Center achieved an even greater success by writing a proposal which brought \$200,000 of the National Indian Education Act funds to Alaska for bilingual education, a sum equal to the state appropriation for the Center itself, incidentally. This proposal, submitted by the Alaska Native Education Board, was the only successful one in Alaska for the National Indian Education Act Section B funds. These totalled only \$5.7 million for the entire nation, for which \$85 million worth of proposals had to compete. The Center financed the village meetings, the coordination, and the writing of this proposal, submitted by the Alaska Native Education Board, which has made possible bilingual education for 1973-74 in six languages and eight locations: at Port Graham and English Bay

(Sugcestun Aleut), Tetlin (Upper Tanana Athabaskan), Venetie (Kutchin Athabaskan), Huslia (Koyukon Athabaskan), Barrow (Inupiaq), Savoonga and Gambell (Siberian Eskimo).

The Alaska Native Language Center provided the background technical work on the development, by Jeff Leer, of a practical alphabet for the Sugcestun Aleut language at Port Graham and English Bay and also the support for the writing and presentation of a proposal for Johnson-O'Malley funds for a Sugcestun language center at Port Graham. This proposal was funded for \$40,000.

A fourth supplemental funding of Indian Language programs in Alaska resulted from the Center's work, though somewhat less directly. The Hydaburg Haida Language Society, organized and supported by the Center, succeeded with a proposal of its own, receiving \$22,000 in Johnson-O'Malley funds for a language program in 1973-74.

The Center has thus raised about \$348,000 in supplementary funds for Alaska native language programs during its first year of operation, nearly twice the amount of the appropriation for the Center itself.



2a. Training programs: group workshops

The second major responsibility of the Center is to train native speakers to read, write, study and cultivate, and teach their languages. This training activity was carried on in workshop groups and in individual instruction.

The Center held the following workshops:

<i>Date</i>	<i>Language</i>	<i>Place</i>	<i>Leader</i>	<i>Average Number In Attendance</i>
July-Aug. 1972	Haida	Ketchikan	J. Osteen	20
August 1972	Siberian Eskimo	Savoonga	Krauss	15
August 1972	Koyukon Athabaskan	Fairbanks	D. Henry	5
Nov.-Dec. 1972	Aleut	Fairbanks	Krauss, McRoy	3
Jan. 1973	Haida	Hydaburg	Krauss	20
Feb. 1973	Siberian Eskimo	Anchorage	Krauss, Leer	5
Feb. 1973	Haida	Fairbanks	Krauss, Natkong, McRoy	8
Apr. 1973	Haida	Craig	Natkong	10
Oct. 1973	Tlingit	Yakutat	Dauenhauer, Florendo	5
June 1973	Tlingit, Haida	Sitka	(In cooperation with Sheldon Jackson College)	36
May 1973	Haida	Seattle	Natkong	25

These workshops varied in length from three days to six weeks, and in intensity, the shorter ones usually lasting all day. The purpose of these workshops was to encourage the maintenance of the language and to teach literacy and teaching techniques. All those who attended were strengthened in their resolve and ability to maintain their language. Many of these people have now become the local leaders in their language programs and in turn are beginning to teach others. A good example of such success is Charles Natkong, Jr., of Hydaburg. Natkong quickly learned to read and write Haida at the Hydaburg workshop in January. He then helped organize the Hydaburg Language Society, and, serving as its president, held twice-weekly classes in Haida literacy throughout the spring at Hydaburg. These classes were well attended and stimulated a strong revival of interest in Haida culture there. Part of that group made a very successful visit to Masset, B.C. in May, and also worked with the Hydaburg Public School system in its successful proposal for \$22,000 to carry on its language program in the schools in 1973-74. At the same time the Ketchikan Haida Language Society, under the leadership of

Robert Cogo, Erma Lawrence, and Vesta Johnson, has maintained Haida literacy classes taught by Mrs. Lawrence in Ketchikan, also as an outgrowth of these workshops.

At the November Aleut language workshop in Fairbanks, three Aleuts, Moses Dirks, Nadesta Golley and the late Anfesha Shapsnikoff, advanced their literacy skills in the new Roman alphabet and also their traditional Cyrillic alphabet. The death of Anfesha Shapsnikoff in 1973 was a loss to all the Aleut people. Dirks and Golley are now the teachers in the State-Operated Atka School bilingual program. Atka is now the only place in the world where school-age children speak Aleut. The success of the Atka



program is critical for the survival of the Aleut language. The Center and State-Operated Schools have collaborated very well in giving Atka the best possible bilingual program.

At the August Savoonga workshop a fair number of townspeople learned to read the new books in their Eskimo language; aides in the Gambell and Savoonga schools became highly proficient in reading and writing their language, and have since taken the leadership in the local school bilingual education program.

Center personnel have also taken a key consultant role in workshops held by other agencies in other languages. Yupik and especially Inupiaq Eskimo, in workshops held especially by State-Operated Schools (Fairbanks, November 1972; Anchorage, June 1973).

2b. Training programs: Individual instruction

In addition to group workshops, the Center personnel have also given individual instruction in literacy and native language linguistics. For example, Krauss and McRoy at Fairbanks taught Atkan Aleut literacy to Sally Snigaroff, first Atkan to attend the University of Alaska. She then wrote and published a story in her native language, Hamaa Hla̱̱ Aasal Isu̱̱i̱̱. This was the first Aleut book published in 70 years. Miss Snigaroff is now back at Atka helping with the bilingual program there. Others who have learned literacy in their native language in individual instruction in Fairbanks are J. Fawcett (Tlingit), E. Lawrence (Haida), P. Carlo (Koyukon), R. Ridley (Haa̱̱), M. Charley (Tanacross Athabaskan), M. Hao, E. Apatiki (Siberian Eskimo); in Anchorage D. Tabios and S. Tanape (Sugcestun Alut); and in Sitka, V. Dominicks (Tlingit). Many of these individuals also are already taking a leadership role in their growing language movements. Staffing the native language programs in village schools with adequately trained personnel is an enormous challenge. The Center together with the other agencies now responsible for training such teachers and writers (primarily in Yupik and State-Operated Inupiaq and Athabaskan programs) is working hard to meet the demand for such trained personnel.



3. Literature and materials development

It is the philosophy of the Center and of the legislation which established it that literacy and written materials in a language are of prime importance in the adaptation of that language to modern conditions for survival.

Accordingly another major activity of the Alaska Native Language Center has been the collection of materials already written in these languages and the writing of new materials in them, and the distribution of these materials so that they may be accessible to the people who can best use them.

Another means of preserving records of these languages and their literacy and cultural heritage is in tape-recorded materials in addition to and as a source for written materials. The Center's sponsorship of tape-recording projects, therefore, will also be discussed in this section.

3a. Archival materials

The director of the Center has made extensive efforts to collect copies, usually by Xerox, of all the surprisingly vast amounts of documents of or in Alaska native languages. Only a tiny proportion of this is published in books. Most of it is in manuscripts in various public and private collections: the Library of Congress Manuscript Division (Aleut, Sugcestun Aleut, Yupik, Tlingit), the National Anthropological Archives (almost all Alaskan languages), the Jesuit archives at Gonzaga (Koyukon Athabaskan, Yupik and Inupiaq), the Bancroft Library (Tlingit, Ahtena), the American Philosophical Society (Haida, Tlingit, Athabaskan, Eskimo), the New York Public Library (Aleut, Siberian Eskimo), Peabody Museum Library, Harvard (Aleut), University of Washington Library (Aleut, Inupiaq, Tlingit, Haida), Ottawa Oblate Archives (Athabaskan), British Columbia Provincial Archives (Haida, Tlingit), Lenin Library, Moscow (Siberian Eskimo, Aleut), and several other collections in private hands. By now most of these materials have been located, permission to copy has been granted or purchased, and Xerox copies have been made. They are kept in the Center's library in Fairbanks. They consist of wordlists or dictionaries, grammars, and texts (sometimes of native myths and traditions, but more often Christian material). Those items of the most immediate interest and use to

A page from Rev. Jules Jetté's vast manuscript Koyukon Athabaskan dictionary, before 1927.

dīdella, *suff. c.* native drill, of the same build as the fire-drill, *račka* ! but
 designed exclusively to bore holes. It consists of a stem, or drill proper, the upper or
 blunt end of which is held in a hole of a bone or soft-stone mouthpiece. This is held
 firmly between the operator's teeth, which thus press down the point against the
 surface to be bored. The point is made of a sharp and hard bone such as the point
 of the deer, the tooth of a marten etc., or a pointed slate. A string, twisted and
 the loops around the stem is tied to the two ends of a bow, where this is moved to and
 fro the drill revolves rapidly.

The drill proper is *dīdella*; the mouthpiece, *lō-līōna*; the bow, *dīdell-ten*.



dīken, *dīkera*, *prep.*, and *n.a.* at the base of, at the point whence it rises. From
dī frequent and *ken* of similar meaning - also *tiken*, *wh. see*.

dīl dīken at the foot of the hill - *dī dīken*, base of horns or antlers; for *dīkera*
 or *toke* - from the upper end or handle end of the blade of a hatchet, of an axe, or the
 point of a spear - handle expands, at it goes into the blade.

tīhō, *dīgōl*, to throw to in the woods. See **tīhō**, *tīhōt*.

dīhōiya, *f. m. n. c. f.* floaters of the gill net. From *hōiya*, *dīhōiya* - *hōiya*
 these are pieces of wood, 6 to 8 in. long and commonly about 2 in. in diameter at the
 middle, tapering at both ends, fastened along the top-line, to which they are joined
 by a winding string. There are different models. Some are bored with a hole
 through the middle - others have a top protuberance, which when
 the net is shaken and warns of the presence of fish in it. The latter are
 best at the top-line, when this is particularly valued. For floaters material of
 wood is best but any will do, e.g. *mīchō*, *wh. see*.

native people have already been further copied and distributed to the appropriate people. Outstanding examples are of Aleut myths collected by Jochelson in 1910 (New York Public Library), copied for the Aleut League; J. E. Ransom's transcript of the original, since lost, of Afenogin Ermeloff's Aleut narrative of the controversial wreck of the "Unalak Native" 1934, also copied for the Aleut League; Salomaton's Atkan Gospels of Mark, Luke and John, from before 1861 (Library of Congress), copied for the people of Atka; Fr. Jetté's vast and exquisite 3,000-page Koyukon Athabaskan dictionary, before 1927 (Gonzaga archives), copied for native Koyukon scholars; the unpublished Haida typescript of Swanton's Skidegate texts, 1901 (American Philosophical Society), copied for the Hydaburg and Canadian Haidas. Samples from the Jetté Koyukon dictionary and Salamatov's Atkan Gospels are included as illustrations in this report.

The Soviet Siberian Eskimo materials are a case apart. According to its policy that all peoples, no matter how small, have the right to at least an elementary education in their own language, the Soviet Union began bilingual education in 1932 for the 1,000 Eskimos who live in Siberia. Since 1932 about 75 books have been printed in that language. They are of great interest to Alaskans, especially because the language of St. Lawrence Island is virtually identical with the Siberian Eskimo of these books. These are schoolbooks of considerable variety: primers, readers, grammars, literature (traditional, technical, and communist), even first- and second-grade math books in Eskimo. They were printed in runs of a few hundred only, and are virtually all completely unobtainable outside the Soviet Union. Through long negotiation with Soviet colleagues and authorities, the Center has succeeded in obtaining microfilms of most of these books. Xerox printouts of these, bound as books, have been sent to Gambell and Savoonga and Nome, where some St. Lawrence Islanders are learning to read them (the alphabet of these books was on a Roman base 1932-36, and since 1937 on a Cyrillic base). In spite of their obvious unsuitability for use in Alaska schools, they are of great interest both methodologically and for the glimpses they provide the St. Lawrence Islanders on the life of their relatives in communist Siberia. See the illustrations of these on page 18.

A page from the Atkan Priest Lavrenty Salomaton's manuscript Gospel of Luke in Russian and Atkan Aleut, before 1861.

3b. Books published

During the first year of its existence, the Center published over forty books in six different Alaska native languages: 15 books in Siberian Yupik, written mainly by Vera Oovi Kaneshiro and Linda Womkon Badten and Edna Apatiki of St. Lawrence Island; 12 books in Inupiaq Eskimo, written mainly by Edna MacLean, Martha Aiken, James Nageak, Alice Hopson, Katherine Itta, and Nita Sheldon; 6 books in Tlingit, written or transcribed mainly by Nora Florendo and Richard Dauenhauer; 5 books in Haida, transcribed by Charles Natkong and Erma Lawrence; 5 books in Sugcestun Aleut by Derenty Tabios; and one book in Atkan Aleut by Sally Snigaroff, the first production in Aleut in 70 years, as mentioned above. In that vein, the Sugcestun Aleut books were the first

printed in that language in 125 years, since the Gospel of Matthew in 1848; and those in Haida were the first since Swanton's texts, transcribed in 1901. The year 1972 represents a spectacular increase in publishing in Alaska native languages, and a beginning of a new future for them. Appended as Section IV of this report is a complete listing of the titles published or in press by the Center as of June 30, 1973.

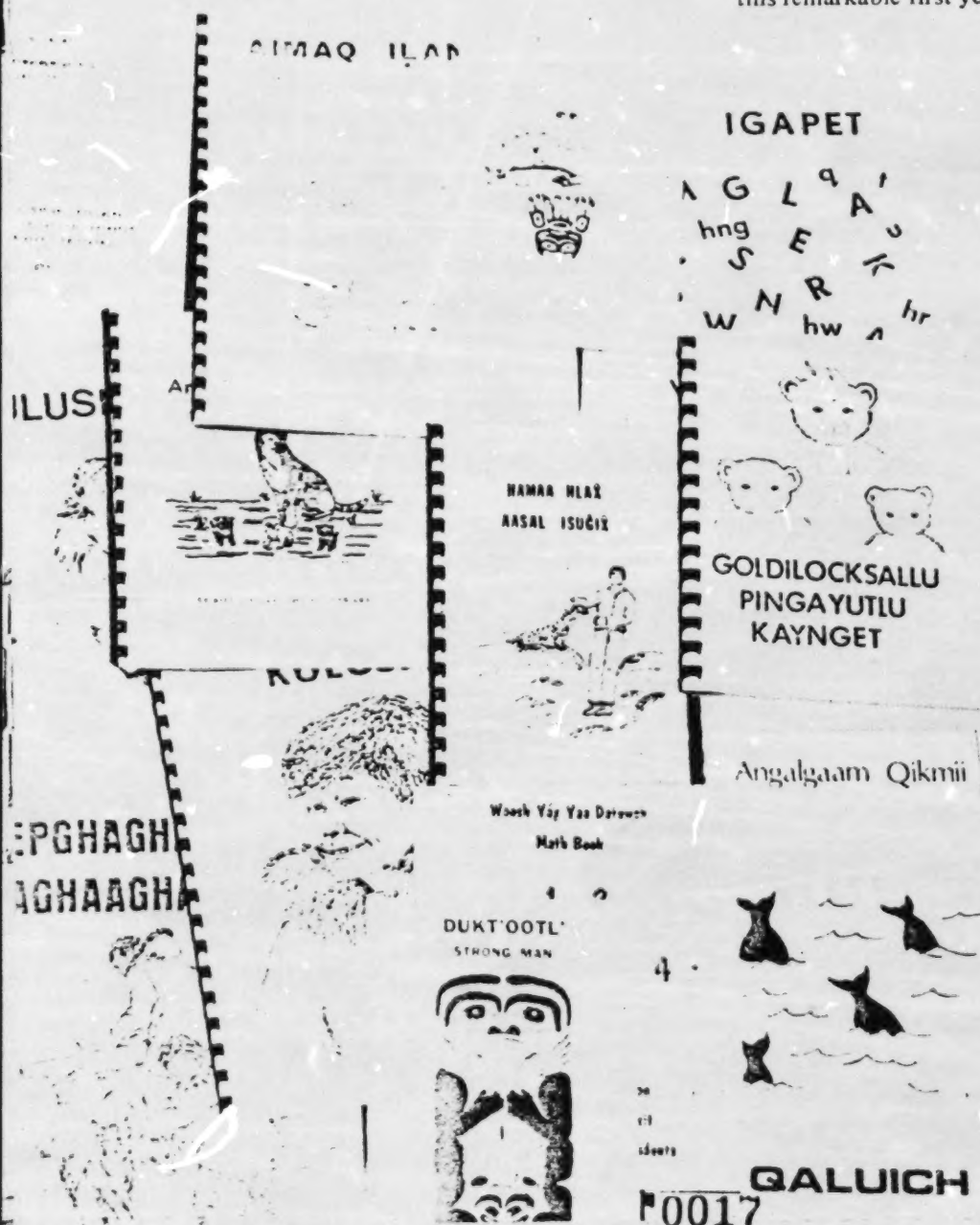
Some of the new Siberian Eskimo, Sugcestun Aleut, and Inupiaq Eskimo books are adaptations of the pioneering Yupik Eskimo books published by the Eskimo language workshop at the University of Alaska, but many of the books in these languages,



and all of the books in the rest, are either original compositions by native writers or transcriptions by native writers from tape recordings of tradition-bearing older speakers of the language. They range broadly in level from first grade to adult, and are designed primarily for use in village schools, to which they are usually directly distributed. There are even two books on counting and elementary arithmetic: note in section IV, nos. 31 (Inupiaq) and 41 (Tlingit). The large variety already produced in Siberian Yupik includes a book of Eskimo recipes (no. 21) and an account of a St. Lawrence Islander's visit to communist Siberia (no. 17). Most of the books are illustrated with drawings by native artists.

Included in the report is a photograph of some of these books. Section IV of this report lists the books published by the Center in 1972-73.

In addition to those titles already produced or in press, a large number are in manuscript and are forthcoming in the near future. This includes at least five more titles in each of Siberian Eskimo, Inupiaq, Sugcestun Aleut and Tlingit, and also six in Kutchin Athabaskan. Also already forthcoming are further lessons of the Tlingit teaching grammar by Dauenhauer, a large Tlingit verb dictionary by Naish and Story, and a Haida noun dictionary by the Ketchikan and Hydaburg Haida language societies. Publication in Alaska native languages promises to increase its pace of productivity even beyond that of this remarkable first year.



3c. Tape collection

Tape collecting and safekeeping has also been an important part of the Center's material program. The Center has subsidized with funding, tapes and/or recorders the following persons who have made tape collections: Vesta Johnson of Ketchikan and Viola Lockhart of Hydaburg (Haida); Nora Florendo, John Fawcett, Andrew Hope (Tlingit); Michael Krauss, Karen McPherson, Jeff Leer (to record supplementary texts from the last Eyak storyteller, Anna Nelson Harry); Karen McPherson and Kathy Alexander (various Athabaskan languages: Kutchin, Koyukon, Holikachuk, Ingalik, Han, Central Tanana, and the near-extinct Tanana dialects of Chena and Salcha); Vera Oovi and others (Siberian Eskimo); James Nageak, Nita Sheldon and others (Inupiaq Eskimo), Anfesia Shapsnikoff and Sally Snigaroff (Aleut). All of these materials are being catalogued and stored for posterity, and some are already being transcribed for future publication.

4. Scientific study

The scientific work on Alaska native languages at the University was begun by Michael Krauss in 1960, long before the establishment of the Center. It was this scientific research which developed the technical basis for the work of the Center. Krauss studied the sound systems and grammars of Athabaskan and Eyak during the period 1961-1968. During this same period Summer Institute of Linguistics workers developed writing systems for Koyukon, Kutchin, Upper Tanana, and Upper Kuskokwim Athabaskan, and

Naish and Story developed a writing system for Tlingit. Also during this period, Krauss, Reed, Miyaoka, Afcan and Teeluk developed a writing system for Yupik Eskimo, numerically Alaska's most important native language by far, with about 15,000 speakers, including most school children. The development at the University of an optimal writing system for the language, fully sound scientifically yet maximally practical in requiring no non-standard type symbols, made possible the production of schoolbooks in this language by 1969, and in 1970 the first Alaska bilingual education program began in four Yupik schools. The dramatic popular success of this program gave impetus to the change in thinking on the part of both white and natives alike on the worth and future of Alaska native languages. This was the first major breakthrough in school language policies leading to the bilingual education legislation in 1972.

In 1971 and 1972 Krauss, Leer and other linguists continued their work on Alaska native writing systems, making improvements in various Athabaskan systems, Tlingit, Inupiaq, and Yupik, and developing a completely new system for St. Lawrence Island. In 1972-73 they developed a completely new system for Haida and for Sugcestun Aleut, and a Roman system for Atkan and Eastern Aleut.

This scientific work, begun before the establishment of the Center, and now continued by

the Center, has laid the essential technical groundwork upon which native literatures and pedagogy can be based. By now scientifically sound and yet also optimally practical writing systems are well established for most of Alaska's native languages. The major exceptions are Copper River (Ahtena) and Cook Inlet (Tanaina) Athabaskan, and Tsimshian, which still require some research before definitive writing systems can be established. It is expected that this work will be done in 1973-74.

The practical scientific work most needed once a phonological analysis is made and an orthography is established, is the research for and the compiling of dictionaries and grammars. Native speakers themselves are being trained to do as much as possible of this work. Dictionary work is proceeding on Tlingit, Haida, Sugcestun Aleut, Yupik, Inupiaq and Koyukon, with some publications already forthcoming. Grammars are still more difficult. About 10 chapters of a Tlingit teaching grammar have been written, and six published. Many years of professional linguistic work have been done on certain languages, before the establishment of the Center, which will soon lead to the publication of scientific grammars and large dictionaries: of Eyak by Krauss; Tlingit by Naish, Story, Leer; Atkan Aleut by Bergsland; Yupik Eskimo by Reed, Miyaoka, Jacobson, and Afcan; Sugcestun Aleut by Leer. It is hoped that this work will be continued, and in future phases of the development of Alaska native languages, full grammars and dictionaries of them all can be provided, and this with a maximum role taken by the native speakers themselves as linguists. The initial scientific work for the establishment of literacy is by now mostly complete. In future years the scientific work of the Center can concentrate on this phase.

In addition to the scientific research of direct benefit and usefulness to the native communities, work on certain nearly extinct but scientifically

extremely important Alaskan languages was also continued. Krauss spent seven professional years studying the Eyak language of the Cordova-Yakutat area, which now has only three speakers surviving. In 1973, he collected supplementary texts from Anna Nelson Harry of Yakutat, as mentioned before. In 1973 Krauss and Leer also made a special study of the Tongass Tlingit dialect of Mr. and Mrs. Frank Williams of Ketchikan, who are virtually the only speakers of this dialect left. This dialect is of the utmost importance for an understanding of certain aspects of the Tlingit grammar, as it has preserved certain crucially archaic sound features of the language, which have been lost in all other Tlingit. Some day the Tlingit people as a whole and all students of Tlingit will be grateful that a record of this form of the language has been preserved. In the same way, all those who care about Athabaskan will appreciate the priceless insight that the distantly related Eyak language can provide through the thorough study made of it before it became extinct.

Fortunately, however, only a very few of Alaska's native languages are on the very verge of extinction. Many, though seemingly moribund, have at least time for a revival; still others are at the borderline of viability, and some are still in a state of great viability. It is therefore a happy prospect to hope for that the scientific work of the Center can be in the future more to help living languages to survive than simply to make a permanent record of dying languages before they are lost to humanity forever. Alaska will not now allow its own languages to die.



натын' айвыг'нын' с'асималг'ит. Гутми-
гьяк'ытын', атасик' унакумакан'ат. Иля-
н'ига аг'ят илян'и унакумакан'ит. Ик'ых'-
лююки, тун'юкун, таг'лях'түсималг'ит.
Айвыг'алютын', нын'ил'ютын', колхоз-
нигыт итыг'ях'түсималг'ит.

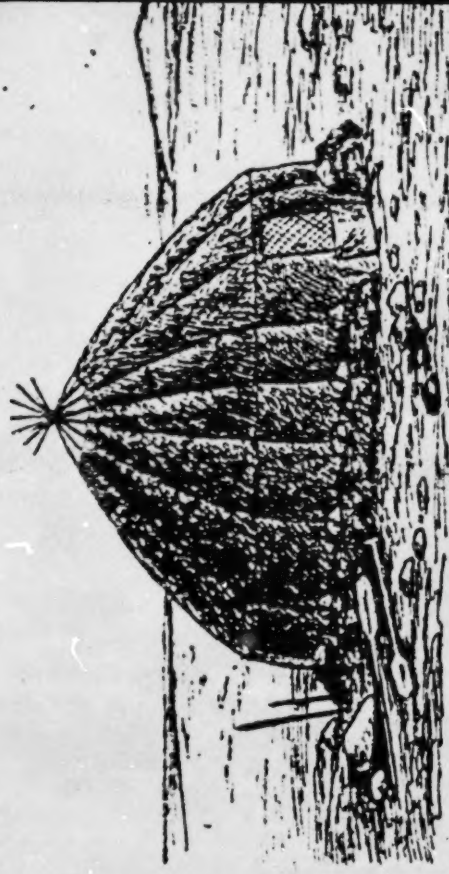
Аг'вын'умат.

Хуан'кута колхознипут аг'вын'умат.
К'ыпх'ак'ах'тут колхознипут. Сюкал'юку
ауишахкиг'ях'к'агук' нык'а, кайирахки-
г'ьяхк'агук' ук'ук'.

Аг'вык' нык'ытук', ук'ух'тук', с'юк'ах'-
тук'.

Пиних'тук' ман'тук, нык'них'тут с'юх'-
к'ат. Айыпс'югитут к'ипат аг'выг'ым ива-
люн'анын'.

1. Сякин'умат колхознигыт?
2. Сяммын' тунак'инкут аг'зыг'ым?
3. Натын' л'ынган'и аг'выг'ниг'ак'ат?



ман'ьгаq
Љjit ман'ьгат аг'ьге.



Saqat tagnuxat?
Nagagaqut.
Nатын ала pagagazqat?
Ман'ьгаq аг'ьге.

III. ALASKA'S NATIVE LANGUAGES AND THEIR PRESENT SITUATION

Alaska's native languages are of two main linguistic types, (1) the Eskimo-Aleut language family and (2) the Indian languages.

1. Eskimo and Aleut

(1) The Eskimo and Aleut languages are two branches of one family. Aleutian Aleut is very distantly related to Eskimo and not at all intelligible with it. Aleutian Aleut is one language with some dialectal differences, Atka especially standing somewhat apart. The Eskimo languages are all closely related, but there are four different, that is mutually unintelligible, Eskimo languages in Alaska: (1) Inupiaq (from Unalakleet north into Canada and Greenland), (2) Central Alaskan Yupik (Yukon and Kuskokwim Deltas, and Bristol Bay), (3) Siberian Yupik (St. Lawrence Island, same as Siberian), and (4) Pacific Gulf Yupik or Sugcestun "Aleut" (Prince William Sound, Seward Peninsula, Kodiak Island, Alaska Peninsula to Naknek). This fourth is popularly considered Aleut also, even though it is a Yupik language, and these people constitute about 4,000 of the 6,000 natives who are called Aleuts in the census.

The Aleutian Aleuts themselves number only 2,000, but their language is spoken now by far fewer even, only about 700 people, nearly all of the older generations. Only in Atka are the schoolchildren now able to speak Aleut. There was once widespread literacy in Aleut, in an excellent alphabet devised by the Russian Bishop Veniaminov. This proud heritage of literacy was severely discouraged and suppressed by the American schools. The last Aleut book was printed in 1903 and the last Aleut school was closed in 1912. This "dark age" of Aleut history finally came to an end in 1972.

The Eskimo languages have generally fared better, except for Sugcestun Aleut (Pacific Gulf Yupik). Only in English Bay are the schoolchildren still generally able to speak Sugcestun; everywhere else

only the older generations can now speak it; thus fewer than 1,000 of these 4,000 people who also call themselves Aleuts can speak their language.

Central Yupik is numerically the strongest Alaska native language; of 17,000 probably 15,000 speak the language still, including all the children of many villages. In some places, such as Bethel and Dillingham, however, many of the younger generation have lost the language.

The Siberian Yupik of Gambell and Savoonga on St. Lawrence Island is also still very vigorously maintained, all 800 islanders speaking the language well, and another 200 also now living in Nome.

Inupiaq Eskimo has been deeply eroded, however. Of 11,000 Eskimos living in Alaska north of Unalakleet, perhaps only 6,000 now speak the language. Especially in the Seward Peninsula area and in Kotzebue the youth no longer can speak Inupiaq. Barrow is the only large settlement where many of the schoolchildren speak Inupiaq. The real strongholds of the language are now the upper Kobuk villages of Ambler, Shungnak and Kobuk, and the North Slope villages of Wainwright and Anaktuvuk Pass.

Special efforts have been made by the Center to develop materials and a program in English Bay where schoolchildren still speak Sugcestun. For St. Lawrence Island extensive work has also been done by the Center. For Inupiaq the Center has also produced some materials, but for Inupiaq and especially Yupik, there are State- and Bureau of Indian Affairs-supported bilingual teaching and materials development programs, which have fortunately shouldered primary responsibility for these languages.

Pages from Soviet Eskimo schoolbooks in the Eskimo language, 1932 and 1957. Note the use of the Roman alphabet in 1932, and the Russian alphabet in 1957.

2. The Indian Languages of Alaska

The Indian languages of Alaska are Tsimshian, Haida, Tlingit, Eyak, and the Athabaskan language family.

Alaska's one Tsimshian town, Metlakatla, represents an immigration in the 1870's from Canada, where most Tsimshians remain. Tsimshian is completely different from any other language. In Metlakatla only people over 40 or 50 can speak their language, thus only about 150 of 1,000 Tsimshians. So far no language program has begun in Metlakatla, but the Tsimshians and State-Operated Schools are trying to plan one for 1973-74.

The other Alaska Indian languages (Haida, Tlingit, Eyak and the Athabaskan family) are sometimes grouped together by some linguists under the name "Na-Dene." The relationships are very much obscured by time, however.

There is hardly any resemblance between Haida and any other language. Though some claim it may be related to Tlingit in the distant past, Haida has behind it a completely separate development and independent history of probably 10,000 years.

There are some deep grammatical resemblances between Tlingit and Athabaskan-Eyak, but these are also very ancient, so Tlingit too stands apart for several thousands of years.

Eyak is distantly related to the great Athabaskan family as a whole, as one branch of the two-branch Athabaskan-Eyak language family. There are now

only three speakers of Eyak as against about 190,000 people who speak the many Athabaskan languages. Eyak is completely separate from Athabaskan but related to it; Eyak is linguistically as close to Navajo, for instance, as it is to its closest Athabaskan neighbor, the Ahtena of Copper River. It was probably spoken on the coast between Copper River Delta and Yakutat Bay for over 3,500 years.

Of the 190,000 people who speak Athabaskan, about 165,000 are Navajos and Apaches, and about 22,000 are speakers of various Athabaskan languages in Canada. Interior Alaska is the original homeland of all the Athabaskans, who expanded into Canada and the Southwest over the last 2,500 years. There are about ten different Athabaskan languages in Alaska, that is languages that are different enough to qualify by our ordinary European standards as separate languages, requiring separate books and writing systems. One of these Athabaskan languages is in the Copper River area, another is in the Cook Inlet area, but eight are in the Tanana Chiefs area.

All the Indian languages of Alaska have suffered greatly. Eyak is already nearly extinct, with three speakers of about 20 people who might be considered Eyaks. Of 500 Haidas in Alaska, there are only about 100 fluent speakers, almost all over 45. Of about 9,000 Tlingits in Alaska, most speakers are also over 45. Only in Angoon are there many speakers under 25, or any at all under 20. But there are virtually no schoolchildren anywhere now speaking Tlingit, and the total number of fluent speakers of the language may be by now under 2,000. As mentioned in the preceding section, there are now writing systems for Tlingit and Haida; the Center has made considerable effort to help the Tlingit and Haida people in their determined efforts to keep their language.

The Athabaskan languages are mostly in the same situation as Tlingit and Haida. There are about 6,000 Athabaskans in the villages of Alaska, and 10 languages, but only about 2,500 speakers of these languages altogether. There are very few if any schoolchildren able to speak fluent Athabaskan in the Copper River (Ahtena), or Cook Inlet (Tanaina) areas. The same applies to about five of the eight Athabaskan languages of the Tanana Chiefs area: there are few if any schoolchildren who can speak fluent Ingalik (Anvik, Shageluk), Holikachuk (Grayling), Koyukon (various dialects: Kaltag, Nulato, Hughes, Huslia, Allakaket; Koyukuk, Ruby, Galena; Tanana, Stevens Village), Tanana (various dialects: Minto, Nenana; Tanacross, though some children there also can speak that dialect), Han (Eagle, though a few children there also can speak some). In all of these areas, the people desire to save their language. There are writing systems developed for all except Ahtena and Tanaina, but so far Athabaskan language programs have begun only in some of the State-Operated schools in the Koyukon area, with Title I funding and some assistance from the Center. Materials development for Han and Tanacross has also begun during 1973 at the Center, however, and the Center also sponsored tape-recording in several more locations.

The Alaskan Athabaskan languages which are still viable in the sense that children still speak them fluently are three, in the Tanana Chiefs area: Upper Kuskokwim (Nikolai), Upper Tanana (Tetlin and Northway), and Kutchin (especially Arctic Village and Venetie, but some children also at Ft. Yukon). In all the State-Operated schools in these areas bilingual

programs began in 1972. Tetlin and Venetie are Bureau of Indian Affairs schools, however, and no bilingual programs will begin in them until 1973-74. The Center-supported Alaska Native Education Board proposal for National Indian Education Act funds now allows Tetlin and Venetie to join their State-Operated sister-villages in the people's efforts to maintain their Athabaskan languages. The future now looks brighter than it has in a long time for the survival of at least these three Athabaskan languages.

The following table will summarize the Alaska native languages and their present situation as discussed above. For each the total population is given, and then the number of fluent speakers, together with the following indications: a (fluent speakers of all ages, including all or many children), b (few or no speakers under 10), c (few or no speakers under 30), d (few or no speakers under 50), e (few or no speakers under 70). It should be emphasized that these indications are for the status of the native language only. The status of English in all locations designated b, c, d, or e is, of course, so strong that English is almost completely dominant already. Of the areas designated a, only in some of the Central Yupik villages and on St. Lawrence Island are large numbers of schoolchildren unable to converse easily in English; in most other areas designated a, the children are truly bilingual in native and English.

Following the table is a map showing the location of the Alaska native languages.

ALASKA NATIVE LANGUAGES

Name and Affiliation	Population in Alaska *	Number of Speakers	Status
I. Eskimo-Aleut			
A. (Aleutian) Aleut	2,000	700	c (a in Atka b in Nikolski, Belkofski)
B. Eskimo			
Sugcestun Aleut (Pacific Gulf Yupik Eskimo)	3,000	1,000	c (a in English Bay b in Port Graham)
Central Yupik	17,000	15,000	a in most locations
Siberian Yupik (SLI)	1,000	1,000	a
Inupiaq	11,000	6,000	a to c (see text)
II. Tsimshian	1,000	150	d
III. Haida	500	100	d
IV. Tlingit	9,000	2,000	c (b in Angoon)
V. Athabaskan-Eyak			
A. Eyak	20	3	e
B. Athabaskan			
Ahtena	500	200	c
Tanaina	1,000	300	c (b in Lime Village)
Upper Kuskokwim	100	100	a
Ingalik	300	100	c
Holikachuk	85	20	c
Koyukon	2,000	700	c
Tanana	600	200	c (b at Tanacross)
Upper Tanana	300	300	a
Han	50	30	b
Kutchin	1,000	700	a (a-c at Ft. Yukon b at Chalkyitsik)

* The population figures may be somewhat low in that they include mainly those living in villages or predominantly native towns, and do not include natives living in Anchorage, Fairbanks or in many other predominantly non-native communities.



through to Canada and Greenland

The Alaska Native Languages



IV. LIST OF BOOKS PUBLISHED BY CENTER, 1972-73

ALEUT

1. Hamaa Hlañ Aasal Isuñiñ by Sally Snigaroff, 1973, 19 pp., ill.

SUGCESTUN ALEUT

2. Arirqanek Nuyalek Pinga'un Tan'erlit-hlu translated by Derenty Tabios, 1972, 48 pp., ill.
3. Igapet by Derenty Tabios and Jeffry Leer, 1972, 24 pp., ill.
4. Nupahlkiaq Kep'arkat Ililihlat written and illustrated by Derenty Tabios, 1973, 20 pp.
5. Sugcestun Unigkuat by Derenty Tabios and Seraphim Meganack, 1972, 38 pp.
6. Tan'erlinguasaag Pehlaleq written and illustrated by Derenty Tabios, 1973, 25 pp.

SIBERIAN ESKIMO

7. Angalgaam Qikmii translated by Adelinda Badten, 1973, 29 pp., ill.
8. Ayumium Ungipaghaatangi I transcribed by Adelinda Badten, 1972, 33 pp., ill.
9. Ayumium Ungipaghaatangi II transcribed by Adelinda Badten, 1973, ill.
10. Atightumerg Lünnaqellghet I, II written and illustrated by Adelinda Badten, 1973.
11. Atightumum Lünnaqusit by Vera Kaneshiro, Sharon Orr, and David Shinen, 1973.
12. Goldilocksallu Pingayutlu Kaynet translated by Adelinda Badten, 1972, 50 pp., ill.
13. Ighsanitalghii Afsenga translated by Adelinda Badten, 1972, 22 pp., ill.
14. Kulusiinkut translated by Adelinda Badten, 1972, 28 pp., ill.
15. Kulusiq translated by Adelinda Badten, 1972, 18 pp., ill.
16. Lataput by Vera Kaneshiro, 1973, 25 pp., ill.
17. Otayahuk Ungazimi transcribed by Adelinda Badten, 1973, 17 pp., ill.
18. Pingayut Kaviighhaat by Vera Kaneshiro, 1973, 19 pp., ill.
19. Qepghaghaqut Naghaaghaqut translated by Ora Golodergin, 1972, 25 pp., ill.
20. Sallghet translated by Adelinda Badten, 1972, 25 pp., ill.
21. Sivugam Neghyugnallghan Yataaghqellghi by Elinor Oozeva, translated by Edna Apatiki, 1973, 14 pp., ill.

INUPIAQ

22. Aimag Ilanilu translated by Marie Leavitt, edited by Edna A. MacLean, 1973, 23 pp., ill.
23. Angalgaam Qimmini translated by James Nageak, 1973, 29 pp., ill.
24. Anulhuyuk transcribed by James Nageak, 1973, 57 pp., ill.
25. Aqargiq Tulugag Ugrugnauraglu translated by Alice Hopson, 1973, 17 pp., ill.

26. Ilatka translated by Roxy Oyagak, Jr., edited by Edna A. MacLean, 1973, 27 pp., ill.
27. Iqiasuag Avinñaq translated by Martha Aiken, 1973, 20 pp., ill.
28. Qanuq Kayuqtuq Kaviqstruag translated by Nita Sheldon, 1973, 27 pp., ill.
29. Savaktugut sulii Piuraqtugut translated by Harvey Brown, Marie Ahsoak and Ernie Sovalik, edited by Edna A. MacLean, 1973, 22 pp., ill.
30. Taiguallaruna translated by Alice Hopson, edited by Edna MacLean, 1973, 61 pp., ill.
31. Uqaluich by Edna A. MacLean, 1973, 33 pp., ill.
32. Uqaluich Sivulligñisaanich written and illustrated by Edna A. MacLean, 1973, 25 pp.
33. Uvva Sailaq translated by Barbara Kanavurak, et al., 1973, 32 pp., ill.

HAIDA

34. Haida Language Workshop Reader edited by Erma Lawrence, 1972, 34 pp., ill.
35. Haida Noun Dictionary edited by Erma Lawrence, 1972, 68 pp.
36. Haida Word Lists, Volume I edited by Erma Lawrence, 1972, 26 pp.
37. Xáadas Kíl Asgváan Gin-gáay by Jessie Natkong, Christine Edenso, and Bob Cogo, 1973, 27 pp.

TLINGIT

38. Doo Goojee Yeenaa-dei edited by Nora Marks Florendo and Richard Dauenhauer, 1972, 62 pp.
39. Dukt'ootl' told by Frank G. Johnson, transcribed by Nora Florendo, 1973, 35 pp.
40. Kudatan Kahídee told by Robert Zuboff, transcribed by Gabriel George and Crystal McKay, 1973, 18 pp.
41. Woosh Yáy Yaa Datúwch by Hoonah High School Students under direction of Katherine Mills, 1973, 24 pp., ill.
42. Xóotsx X'avaquwdligadee Shaawát told by Tom Peter, edited and transcribed by Nora Florendo, 1973, 32 pp.
43. First Year Tlingit I-VI by Nora Florendo and Richard Dauenhauer, 1972-73, 80 pp.

SCIENTIFIC LITERATURE

44. "Eskimo - Aleut," by Michael Krauss, Current Trends in Linguistics X, 1973, p. 796-902, the Hague.
45. "Na-Dene," by Michael Krauss, Current Trends in Linguistics X, 1973, p. 903-978, the Hague.
46. "St. Lawrence Island Eskimo Phonology and Orthography," by Michael Krauss, 1973, 52 pp.